

VOLUME I.

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Che Weekly Gleaner,

A PERIODICAL, DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
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AND GENERAL NEWS.

JULIUS ECK MAN, D.D.,

OFFICE 133 CLAY STREET.

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CONTENTS OF THIS NUMBER.

POETRY.

The Household Baby.

Caspar Hauser.

Jews of China.

Pure Air Indispensable to Health.

SACRED TOPOGRAPHY Mount Sinai.

SACRED BIOGRAPHY.

Rachel.

JUVENILE.

The War Cry LITERARY.

Fac-Similie of the Hebrew Scriptures found at Kai-Fong-Fou, China.

Stockton, Cal.

Power of Growth in Plants.

NOTICES.

Correspondence.
Notice to the Country.
Acknowledgments.

To Our Subscribers and Agents.

We shall feel obliged to you, if you will, at an early date, forward the dues for the last quarter. Small sums may be paid most conveniently in post-stamps enclosed in a letter by express.

Payments will be acknowledged only under our signature, upon bill-heads from our office.

ניאמר יחוֹח אָלְיוֹ מִי שַׁם פֶּּוֹדְּ לְאָבָּם אִוֹמִישִׁוּם אִלִּם אֵיחַרְשׁ אֹן פַּקּח אִי עוֹרְ הַלֹּא אָנִבְּי יְחֹנֵחְיּינְעַתְּלֹּה לְּךְּ וְאַנְבְּי אָהְיִרְ יְחֹנֵחְיּינְעַתְּלֹּ לְּךְּ וְאַנְבְּי אָהְיִרְ יִשְׁמֶר בִּי אַרְיִיֹּעְבְּ אַטְר תְּרַבִּי יִשְׁמֶר בִּי אַרְעִיּעְלַחנּע בִּיַּרְ תְּשְׁבָּח:יִיחַר אַרְּ יְהֹנִיתְ בְּיִבְּרִי תֹּשְׁבָּח:יִחַר אַרְּ יְהֹנִיתְ בְּיִרְ תֹּשְׁבָּח:יִחַר אַרְ יְהֹנִיתְ תַלְּיִי יַבְּעָתִי כִּידַבְּר יִרָבְּרָר

FAC-SIMILE FROM THE HEBREW SCRIPTURES, FOUND IN THE SYNAGOGUE OF KAI-FONG-FOU, CHINA.

Caspar Hauser.

the following sketch of this extraordinary and ill-fated youth, is extracted from an account given of him by An-selm Von Feuerbach, President of one of the Bavarian -translated by H. G. Linberg.

The surprise and wonder excited by Caspar Hauser's first appearance in Nuremberg, soon settled down into the form of a dark and hore rid enigma, to explain which, various conjectures were resorted to. By no means an idiot or a madman, he was so mild, so obldient, and so good natured, that no one could any longer regard this forlorn and forsaken stranger as a savage, or a child grown up among the wild beasts of the forest. And yet, he was so destitute of words and conceptious, so unacquainted with the most common objects and operations of nature, and showed so great an indif-erence, nay abhorrence, to all the ordinary customs, conveniences, and necessaries of life, and, moreover, evinced peculiarities so extraordinary in all the characteristics of his mental, moral, physical, and social being, as seemed to leave no other choice, than to regard him, either as an inhabitant of some other planet, miraculously transferred to the earth, or as one who (like the ideal man of Plato) had been born and bred under ground, and who, having arrived at the age of maturity, had now, for the first time, emerged from his subterranean abode, and ascended to the surface of the carth to behold the light of the sun.

Caspar continued to show the greatest aver sion to all kinds of food and drink, except dry bread and water. Without swallowing, or even tasting them; the very smell of most kinds of common food, was sufficient to make him shudder, or even to affect him still more disagreeably. The least drop of wlne, coffee, or the like, secretly mixed with the water which he drank, produced in him cold sweats, or caused him to be seized with vomiting or violent headache. A person once attempted to force upon him some brandy, under a pre tence that it was water; but the glass had scarcely reached his lips, when he turned pale sunk down, and would have fallen backward against a glass door had he not been instantly supported. Even milk, whether boiled or fresh he could not bear. At one time, some meat being concealed in his bread, he smelled it immediately, and expressed a great aversion to it; but being prevailed on to eat it, extreme illness followed as the consequence. During the night, which, with him, commenced regularly with the setting, and ended with the rising of the sun, he lay upon his bed of straw; and in the day time he sat upon the floor, with his legs stretched out before him. When, for the first time, a lighted candle was placed before him, he was delighted with the shining flame, and unsuspectingly put his fingers into it; but he soon drew them back, crying out and weeping. In order to try their effect upon him. feigned cuts and thrusts with a naked sabre, were made at him, but he remained immovable without even winking; nor did he seem to harbor the least suspicion that any harm could thus be done to him. On placing a looking glass before him, he caught at his own reflected image, and then looked behind it in order to find the person whom he imagined was con cealed there. Like a little child, he endeavored to lay hold of every glittering object he saw, and when he could not reach it, or when forbidden to touch it, he wept. Of ordinary transactions which passed before his eyes, he took not the least notice; but when objects were brought very near him, he gazed at them with a vacant look, which, in many instances, was expressive of curiosity and astonishment. His whole vocabulary contained only two words. Whatever partook of the human form, he called, without any distinction of sex or age, bua; and to every animal he met with, whether quadruped or biped, whether dog, cat goose, or fewl, he gave the name of ross; a

term which, as was afterwards ascertained, in his dictionary, meant horse. With white horses he appearen to be greatly pleased; but black animals were regarded by him with aver-sion and fear. The sight of a black hen advancing towards him, once put him in so great fear, that he cried out lustily; and, not withstanding his feet refused to perform their office, he made every effort in his power to run away from her.

Not only Caspar's mind, but also several of his senses, appeared at first, to be in a state of torpor, from which they were aroused and opened up to the perception of external objects, only by slow degrees. It was not before the lapse of several days, that he began to notice the striking of the town clock, and the ringing of bells. These sounds excited in him the most profound astonishment, which was at first, expressed only by listening looks, and peculiar spasmodic motions of the muscles of his face; but these were soon succeeded by a stare of benumbed meditation. Some weeks after, a band of music passed by the tower, close under his window. On hearing it, he suddenly stood listening, motionless as a statue. His countenance appeared to be transfigured, and his eyes, as it were, to radiate his ecstacy; his ears and eyes seemed to follow the movements of the sounds as they receded and died away in the distance; and, when they had long ceased to be audible to others, as if unwilling to lose the last vibrations of these, to him, celestial notes, or as if his soul had followed them and left its body behind it in a state of torpid insensibility. Future developments clearly illustrated, however, that by his extraordinary and almost superhuman acuteness of hearing, he actually heard, in this instance, the sounds, long after they had become inaudible to common ears.

Among the remarkable phenomena which appeared in Caspar's conduct, it was soon observed that the idea of horses, and particularly of wooden horses, was one which, in his estimation, must have acquired no small degree of importance. The word ross he pronounced more frequently than any other, and on the most diverse occasions; sometimes, indeed, with tears in his eyes, and in a plaintive, beseeching tone. This suggested the idea of pre. senting him with the toy of a wooden horse,-Caspar, who had hitherto been much dejected appeared now to be as it were, suddenly transformed, and conducted himself as if he had found, in this little horse, an old and long desired friend. With a countenance smiling, and in tears, he immediately seated himself on the floor by the side of his inanimate friend, stroked it, patted it, kept his eyes immovably fixed upon it, and endeavored to hang upon it all the variegated, glittering trifles with which the benevolence of his visiters had supplied him; and it was only thus applied, that in his estimation. these trinkets appeared to have acquired their true value. On account of his peculiar partiality for wooden horses, he was soon supplied with several, which henceforward became his constant companions and playmates. them he constantly employed himself, either in decorating them with trinkets, or in dragging them backwards and forwards by his side. He never ate his bread without first holding every morsel of it to the mouth of one of his horses; nor did he ever drink water without first dipping their mouths into it; for as yet, infantile sonl, ideas of things animate and inanimate. organic and inorganic, natural and artificial

[TO BE CONTINUED.]

If, with the pains we endure here below we were immortal, we should be the most miserable of all beings. It is sweet and pleasing to hope that we shall not live always.

It seems that all we do is but a rough draught, and that always something remains to be done to make the work complete.

NEW ADVERTISEMENTS.

SEA BATHS! SEA BATHS! STEAM AND SULPHUR BATHS.

WARM AND COLD SEA BATHS, SWIM-MING BATHS, and all kinds of MINER-AL and ARTIFICIAL BATHS for the lungs and many other disease

ON MEIGGS WHARF

The first and only Sea Bathing establishment the Pacific Ocean, where every convenience found in the latest style, for the accommo-

dation of bathers and invalids.

There is also attached a Warm Sea Bath for

There is also attached a Warm Sea Bath for Ladies of the Hebrew faith, where they can bathe according to their religion, and which is connected with the sea.

This institution has now been in operation one year, and it has not only satisfied the expectations of the public, but has far exceeded the anticipations of the proprietor. The throng of sufferers and hathers has increased daily, and in consequence the bathing facilities have been extended and enlarged, and several important improvements have been made. Each bather has a separate room, where he can be properly cooled and rested.

portant improvements have been made. Each bather has a separate room, where he can be properly cooled and rested.

The use of the Sea Baths is not a palliative, but a positive remedy. It takes the disease at the root and cradicates it effectually. Hundreds of patients who have used these baths according to the proper directions have been healed; and some diseases that have baffled all other remedies, have been cured by the use of these baths in a short time.

these baths in a short time.

Every kind of malady can be cured by these baths, and it is unnecessary to enumerate them

In connection with the Bathing Establish ment is a HOTEL, containing a great many rooms elegantly fitted up for patients and bathers, and where they can lodge and receive medical aid and attendance. Merchants and Miners who visit San Francisco, either for business or on account of sickness, should not fail to go to the fail to go to the

Sea Bath Hotel,

Before they fall into the hands of the many quacks that abound in San Francisco.

Ladies and Gentlemen patronizing my establishment will find neatly furnished parlors, where every attention will be paid; and to bathers the utmost care will be rendered by polite female and male servants. These baths, in connection with the Sea-Water Douche will perferm wonders; and as the price for their use, and lodgings at the hotel, is only from \$2 50 to \$5 per day, its benefits and blessings are alike accessible to the poor as well as the

To convince the people of California that there is no humbuggery about the institution, I will append one of my eards of thanks that have been sent to me:

SAN FRANCISCO, 10th Nov. 1856. I here publicly state that I was afflicted for many months with severe bodily pains, from which I had no rest by day or by night. I consulted several eminent physicians in this city, but none could help me. I lost all my flesh, and looked like a skeleton. My husband thought it necessary to send me on to New York to try a cure. in this perplexity, I called on Dr. Bruns, who ordered me to take medicine four times, and try the sea baths, which soon restored me to health and vigor. I thank the Almighty that he has sent me to Dr. Bruns, under whose care I became healthy and strong. I consider it my duty thus publicly to make known my case, to let all sufferers know that Dr. Bruns is the man to relieve them of their

bodily pain and to restore them to health, MRS. GROSSMAN. MAX GROSSMAN. MAA GRUSSMAN.

Every three minutes the omnibuses arrive at the establishment, from the centre and from the extreme part of the city.

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On Saturday, June 20, 1857, at 12 M. A choice of berths on the Atlantic steamers is secured by the early purchase of Tickets in San Francisco.

For freight or passage, apply to FORBES & BABCOCK, Agenta, Corner Sacramento and Leidesdorff streets.

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Steamer WILSON G. HUNT, ner HELEN HENSLEY, Capt. E. C. M. CHADWICK. Steamer J. BRAGDON, Capt. J. W. Polk. Steamer URILDA, Capt. E. Z. CLARKE.

Steamer CORNELIA, Capt. E. CONCKLIN. One or more of the above Steamers will leave Jackson Street Wharf every day, at 4 o'clock, P. M., (Sundays ex-

SACRAMENTO AND STOCKTON, MARYSVILLE, COLUSI, and RED BLUFFS.

For further particulars inquire at the Office of the Com pany, corner of Jackson and Front Streets SAMUEL J. HENSLEY, President.

THE Subscriber takes this method of informing the Israelites of San Francisco and vicinity, that he has re-established himself in this city for the same occupation as heretofore, in which he enjoyed much success. He is a practitionate MOHEL, and will be very glad to render assistance free of charge in initiating children render assistance free of charge in initiating to the Covenant of Abraham, whenever required. ations from the country may be addressed Rev. SAML M. LASKI, 218 Stockton street, corper of Clar

Removal.

ELIAS WOOLF, the MOHEL, has removed to 115 Pine street, two doors above Mont-gomery. He hopes fully to merit the confi-dence of those who may be pleased to avail themselves of his services.

ALBERT KUNER SEAL ENGRAVER AND DIE SINKER,

167 Washington Street, San Francisco.

NOTARIAL SEALS, as prescribed by the law of 1853. Masonic and Official Scals of every description, Ornamental Engraving and Marking at the shortest hotice, and at reasonable prices. STENCIL PLATES CUT TO ORDER.

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IMPORTERS OF AND DEALERS IN ps, Chimnies, Globes, Wick, Alcohol Spirits, Turpentine, Axle-Grease, &c. Office, No. 126 Sansome Street, cor. of Mercha

N. B. Orders from the Country, accompanied by Remittances, will be promptly dispatched, and the Goods put at low prices. m13-tf

FIRST QUALITY OF CAMPHESE,
BURNING FLUID,
and for sale by GEORGE DIETZ & CO.

Office 132 Washington Street, San Francisco.

The late improvements in our CAMPHENE and OIL WORKS enable us to manufacture a superior article of Camphene and Oil, which we can sell at less prices than any other manufacture; in the State.

We have constantly on hand desirable packages for shipping to the country or mines.

All goods shipped or delivered to any part of the city free af charge.

N. B.—Wholesale Dealers in Turpentine and 95 per cent. Alcohol.

The Household Baby.

What a joy to human eyes, When it laughs or when it cries, What a tressure, what a prize Is the household baby!

Be its temper rising, falling, Is it cooing, crowing, calling, Tis the same dear, precious darling-Is the household baby!

If the scene without be dreary, If the heart within grow weary, Baby wakes, and all is cheer What a rush for baby!

Mamma's eyes grow bright with joy-Grandpa laughs, and 'grandpa's boy Gladly leaves his last new toy To play bo-peep with baby!

Sisters from their music run. Maud has caught 'the sweetest one, Grace bends down in girlish fun To make a horse for baby!

Up to every thing we know Hands and feet 'upon the go What a funny creature though Is the household baby!

Bring the puppy and the cat Let her pull, and pinch, and pat, Pass and pup were made for that, Made to please that baby

Bring those China vases, mamma, Get the mirror and the hammer, Anything to make a clamor And delight the baby!

Let it clang and clash away, Let it laugh, and shout, and play, And be happy while it may, Dear mischievous baby!

What a joy to human eyes, What an angel in disguise, What a treasure, what a prize, Is the household baby!

Stockton, Cal.

The unsettled state of all California affairs, the hard times which, from a superabundance of traders in proportion to the population, dealers in general have, since months, the general race after riches, and the even more general disappointment, cannot but most perniciously operate upon the mind of the inhab. itants of our state. And it is certain that in no other state of this large Union has insanity risen to such a formidable amount as among us. We regret to state that the Jewish population has furnished of late no small proportion of sufferers. There are now no less than nine Jewish male patients in the Insane Asylum at Stockton; and, considering that the Jewish population is, since a year, probably, stationary, the awful increase of Jewish inmates from three to nine, is quite alarming.

We are glad to learn from Mr. Blackman that the Society, 'Ra-im Ahu-bim,' have appointed a Committee to visit the Asylum, at least once a week, and that they provided patients with such necessary clothing, &c., as they needed—that they honored those who died at the Hospital (see 'Gleaner,' No. 3.) with a decent burial, and they were not conveyed to their final resting place in the manner in which patients are buried when the Asylum has to furnish the expenses. It shows that the managers are designing of asympton. that the managers are desirous of assuming a higher tone, and that they are alive to the duty of appearing before the eye of the Gentile co-citizen worthy of the name of Israel.

The Society numbers about thirty members—each member pays one dollar a month, which contribution would be increased in cases of exigence.

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cases of exigency.

They have a Synagogue, which is open on the holidays.

In connection with this Congregation, we may also mention the existence of the Polish and German Synagogues of Stockton and San Francisco.

GROCERIES AND PROVISIONS.

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H JULIAN has opened a Family Grocery Store, and keeps a large assortment of the VERY BEST and CHOICEST articles that are procurable, and is selling them as Low as any other house.

Fresh Butter, Eggs, Cheese & Potatoes

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Fresh Butter, Eggs & cheese. GROCERS, HOTELS, RESTAURANTS, Steamboats, and the Trade will always find Butter and Cheese fresh from the various Dairies in the State. The up-country trade can be furnished in any quantity, ready pack-ed in 5, 10 and 25 pound packages, in cases ready for shipment. If preferred, parties can select the Butter fresh from the dairies and

have it packed to order.
All packages with the label of the subscri-

All packages with ber, will be guaranteed. HORACE GUSHEE, 139 Washington Street, and 51 Washington Market mb27tf

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Oandy Toys, Gum drops, Imitation states of Qualectionery the art has produced.

Messra. M. & B. would request an inspection of their stock previous to purchasing elsewhere, as they feel satisfied they can suit the wants of the most fastidious.

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Good Teas retailing at 25 cents per pound, and finer
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NEW YORK, August, 1855.

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THE UNDERSIGNED, Agent for the proproprietors, Messra Da Sr. Mangaux & Go. Rheims
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Wine, and will continue, from this time, to receive the same
by every arrival from France.

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Che Weekly Gleaner,

FRIDAY, JUNE 19, 5627, (1857.)

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For the East.

In the absence of regularly constituted Agents, we respectfully beg the following gentlemen to act as Agents, or to appoint trustworthy men to act in that capacity, and to allow them the usual percentage. Subscribers may send in their subscriptions and pay all moneys to the following gentlemen.

ALBANY-Dr. Elkan Cohen. BALTIMORE-Mr. S. N. Carvalbo. CHARLESTON-Rev. Solomon Jacobs. CHICAGO-Mr. Aaron Meyer. CINCINNATI.—At the office of the "Israelite

and Deborah."

CUMBERLAND, OHIO-Rev. Isaac Strauss. MOBILE—At the Bookstore of Mr. Gotzel. New Orleans-Mr. Meyer Goldman,; or to Gershon Kursheedt.

New York-At the Office of the " Jewish

Риплаверны — Moss Brothers, Publishers. Richmond, Va. — Mr. Fabian Bendan. Rochester, N. Y. — Rev. Simon Tuska.

Our subscribers in the Eastern States will oblige us by forwarding their subscriptions to the offices indicated in the Gleaner. or by enclosing the cash or postage stamps in an advertised letter, directed immediately to our office.

The Fac-Similie.

On our first page will be found a fac-similie taken from one of the copies obtained from the Synagogue of Kaj-Fong-Fou, in China by the mission sent from England, about 1850, of which we gave an account in the Gleaner,' No. 15, page 114. We take it from a collection of fac-similies, published in small quarto, by the press of the Missionary Society of Shanghai, in the year 1851. The book contains the following thirteen sections of the Pentateuch: Exodus, chap. 1 to 6, inclusive; xxxviii:21-40, Levit., chap. 19-20; Deut. xi:26-16:17-114. We selected for this number, the beautiful passage of Exodus, chap. iv;11-13 and part of 14, which reads:

11 And the Lord said unto him, Who hath given a n o man? or who maketh him dumb, or deaf, or seeing, or blind? is it not I the Lord?

12 Now therefore go, and I will be with thy mouth, and I will teach thee what thou shalt speak.

13 And he said, Pardon, O Lord, send, I pray thee, by the hand of him whom thou wouldst send.

14 And the anger of the Lord was kindled against Moses, and he said, Is there not Aaron, thy brother, the Levite? I know that he can speak well.

The copy, as is obvious from the points and the accents, is from a manuscript prepared for private use. The original seems to have been written with a reed, as is usual with the Chiness. The text, while it in the punctuation with the dagash, etc., which from the almost universal neglect of grammar by the Jewish rabbies of the latter centuries, is almost unknown in European editions (except in the issues of the Amsterdam press,) till of late, the copy before us abounds in errors, which we can scarce call typographical or orthographical, and which we cannot but ascribe to the want of the knowledge of the Hebrew language.

Correspondence.

To the request of our correspondent at Mobile, Alabama, we reply, that we long ago contemplated writing a treatise on the subject, which we hope wiould be a conclusive settlement of the question, religiously; but we cannot find the time required for the pecessary research, as long as our people will not feel it a duty to support our organ or its editor, in the measure required for such a publication, without compelling him, by their neglect, to do as the builder of the walls of Jerusalem had to do, who, with one hand, had to carry arms to ward off ruin, while, with the other, they built up the holy city. See Nehemiah w: 11.

We have, for the last five months, spent all our time, night and day, exhausted all our means, and been compelled to add our precarious incidental revenues for marriages, besides; so that, in an undertaking in which principle and bonor involved us, we again are a bleeding victim at the shrine of duty.

Notice to the Country.

Since the limited means at our disposal will not allow us to send into the country a traveling agent to secure us subscribers; we, to remedy this evil, have adopted the method of sending copies of our paper to all respectable Jewish firms all over this State and Oregon. The names are usually furnished to us by merchants rnd acquaintances in this city.

Those who do not wish to support our organ, need be at no further trouble than blotting out their own name and that of their city, and writing on it "Editor of Gleaner, San Francisco." If they accept the papers, they are fairly considered subscribers, and need not at all be offended when we send them a very polite note reminding them of their dues:

We never send such papers except to those who, by their friends, are supposed to be glad to pay a small contribution to the only Jewish religious organ in a State where the mass of our people give so little towards the support of religion.

But we here must state that, comparatively, but few copies are returned; and that there seems to be a general impression that no Jew. claiming a portion in Israel, dare in this state and age of extravagance, refuse to pay the small tribute towards the organ that is reputed by judges to be calculated to do much

Acknowledgments.

THE WIDOW'S AND ORPHAN'S SOCIETY OF NEW ORLEANS.—We acknowledge our thanks to the members and managers of this Society for the regard shown to the Gleaner by the education of its editor an honorary member of their Society.

Our thanks to the Rev'd Dr. Abraham Gei ger, of Breslaw, for the polite invitation ex tended to us to attend the examination of the religious school under his superintendence. We read with intense interest, the able prologue to the examination, which affords a synoptical philosophical sketch of the history of religious adoption among us during the middle ages, and of the present change which our enlarged views, and the powerful hand of the spirit of our times, has affected. We would have congratulated our people at the change, if we had not occasion deeply to lament in the school, the family, and the pulpit, that the progression of knowledge generally, is accompanied with retrogression of religious feeling and practice.

Our thanks for favors extended us to Mes srs. L. Franklin & Manesseh, of San Diego; Mr. Oberdeener, Auburn; D. Waldenburg, rmon Island : Gotlieb Goetz. Portland T.; D. M. Eder & Co., Weaver and A. Lorsh, Blashkie, Shasta; I. Mayer and A. Lorsh, Augusta, Ga.

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HISTORICAL ...

The Jews in China.

[CONTINUED FROM PAGE 114.]

We continue with the following extract, for which we are indebted to the 'Voice of Jacob,' (formerly published in London,) Dec. 8th, 1843. The description here given shows us how the synagogue looked in former times; being now in a state of decay.

The extract will not be read without interest. Besides some striking features, we here again meet with that reverence shown to sacred objects, which is so natural to men who are more faithful children of Nature than we are. We learn that the Jews of China, according to the custom of the East, used to worship barefooted. The reader will observe, also, that the use of the Tallith (vail, generally worn among modern Jews during prayer, see cut, in No. 21, of 'Gleaner,) is not known among them. The Hazan, (reader, called the Angel of the Church of Revelation 1.,) only used to wear the 'Tallith, and that was of red

'The form resembleth more that of the temple of Jerusalem, than do the Synagogues of the East and West. It is called Li-pai-se, (place of ceremonies) This appellation is common to the mosques of the Mahometans .-The entrance, after traversing two large vestibules, is through an avenue of trees, on the right and left of which are several buildings, which serve as habitations for the officers and chief of the synagogue, as well as the halls denominated 'of the elders,' 'of strangers,' and of assemblies.' A basement chamber is set apart for the purification of the meat from blood and veins. The entrance to the vestibule is decorated with a triumphal arch, on which is written in the Chinese language, Kim-tien, (temple dedicated to the Eternal.) Before the temple there is a piece of ground, on which is erected a large tent for the annual festival of Tabernacles. The facade of the temple is adorned by a portico, formed of a double row of four columns. The interior of the synagogue is supported by a colonade .-In the center of the nave is seen, first, the chair, (called that of Moses,) surmounted by a dome. Here the law is read; the reader wears a blue cap covered with a cotton vail and has two assistants to correct him if he make a mistake in reading. Opposite to this is the emperor's tablet, having on it in letters of gold and in Chinese characters, the name of the sovereign, and above it, the verse : ' Hear, Oh, Israel! the Lord our God, the Lord is one,' (Deut. vi:4;) together with another verse which all Israelites add to the preceding, and which an old tradition ascribes to the patriarch Jacob : 'Blessed be the name of his glo. rious kingdom forever and ever.' Behind the emperor's tablet is a triple-vaulted arch with another inscription, in Hebrew and in letters of gold: 'Understand that the Lord is the God of Gods, the Lord, the great, mighty, and tremendous God.' The most remote part of the synagogue, which is a species of sanctuary, corresponds in some respects with the holy of holies of the ancient temple; the Jews call it in Hebrew, Beth el, (house of God,) and in Chinese, Tien-tang (temple of heaven.) The head of the synagogue alone has access to it. In this sanctuary alone are deposited the sacred books, which are divided into several classes. The book of Moses alone has the name of Ta-King, (great writing.) There are two sorts of Ta-King-one, destined for the use of the synagogue, consists of rolls without points, and without any mark of division, except a space of a line between each of the fifty-three sections of lessons, for the Saturdays of the year. The other Ta-King belong to private individuals, who have deposited them in the Beth-el, from an objection to keeping holy books in their houses. These

King is divided into as many volumes as the are lessons of Parashoth, to be read on each Sabbath. The books of private persons are enclosed in cupboards, placed in the Beth-el, while those belonging to the synagogue are laid, each on a table, and covered with a silken curtain. They are thirteen in number, in allusion to the twelve tribes and to Moses. The roll consecrated to the memory of this great prophet, occupies a distinguished place.

Behind the Beth-el, at the extremity of the building, are the two tables of the law, containing the ten commandments, engraved in letters of gold.

Lastly, there is a tablet attached to one of the columns of the temple, which shows the order of the lessons for each Saturday, and for each first day of the month, (morning and evening,) not only from the Pentateuch, but also from the prophets, which latter lessons are designated much as they are by other Jews. Such is the temple that the Israelites frequent on Saturdays, and on the other festivals of the year. They never enter without taking off their shoes. They occupy places on the right and left of the chair of Mos order to be enabled to hear the reading of the sacred books. The space between the chair of Moses and the Beth-el, is enclosed by railings, which are continued on both sides. When they pray they turn towards the west, that is towards Jerusalem, for the same reason that the Israelites of Europe turn to the east. -(1 Kings viii:44-48 : Dan. vi:2.)

THE BEST PHYSICIANS.—The celebrated French doctor, Dumouline, on his death-bed, when surrounded by the most distinguished citizens of Paris, who regretted the loss which the profession would sustain in his death, said :

. 'My friends, I leave behind me three physicians greater than myself.'

Being pressed to name them, each of the doctors supposing himself to be one of the three, he answered:

Water, Exercise and Diet!'

COFFEE.—The sleeplessness produced by coffee is not that of an unpleasant character .-It is simply a painless vigilance; but, if often repeated, it may be exceedingly prejudicial.— Brillat de Savarin illustrates the power of coffee by remarking that a man may live many years who takes two bottles of wine daily ;but the same quantity of coffee would soon make him imbecile, or drive him into consumption.- [Table Traits.

COMMERCIAL NURSERY .- Messrs. Anderson & O'Hare, corner of Folsom and Centre streets, have for sale a large variety of Green House Plants, Japonicas, &c. Mr. O'Hare, being a practical gardener, gives his personal attention to the business, and will take pleas ure in showing visitors over the grounds.

MAILS.—Temporary contracts for carrying the mails between New York and Havre, and New York and Bremen, have been awardedthe former to the New York and Havre Steam ship Company, and the latter to Mr. Vanderbilt. Thirteen round trips are to be made on each route, during the year over which the contracts extend.

JUVENILE.—Our young readers may peruse Sinai, Rachel, the War Cry, and the Household Baby.

DIED

We deeply lament to have to chronicle the demise of Mrs. Flora Fink, widow of the late Daniel Fink of this city. Her early depart ure from this life of hardship and troublethe unexpected manner in which she was removed-after an ailment of but ten days, during which no presence of danger was surmised-left her brother disconsolate at the death of his only sister, and her numerous friends deeply afflicted at the loss they suslatter are written with points, and each Ta tained. May she rest in peace.

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SACRED TOPOGRAPHY.

Mount Sinai. [CONTINUED FROM P. 176.]

VIEW FROM MOUNT SINAI . . SINAI DIFFICULTIES SUKSAFEH (THE HORES OF TRADITION) TAKEN FOR SINAL . DISPROVED BY THE MOST RECENT

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We hope that the charm will not be disspelled from the eye of our readers, when he learns that modern scepticism and criticism, which unsparingly will allow nothing to stand on its owh ground, unless it pay a tribute to acumen, and is especially allowed to stand by their authority, tried again to shake Mount Sinai, and to reject the accepted tradition that Gebel Mousa is the Sinai of scripture, the Mountain of the Lord.

The reader must understand that the " Horeb" of the bible is considered to be the general name of the whole groupe of mountains, and "Sinai" as an appellation of the summit to which our travellers have conducted us .--Horeb, taken in the largest sense, is an oblong mountain, about three miles in length, all around the base of which sweeps a deep, irregular and narrow defile, as if the Almighty himself had set bounds around it as holy ground. Even the mountains round about, which seem thrown together in wild confusion, are cut off from any communication with the Mount of God. At the southern extremity of this oblong edge, rises a summit in lofty and stern grandeur, to the height of about 7,500 feet above the level of the sea; and this is the Jebel Musa, which tradition regards as the Sinai of Scaipture—the mount where the law was delivered. The only ground on which its claim to this distinction—which it seems entitled to by its surpassing grandeur—has been questioned, is, that it is not visible from the plain which has been fixed upon as the camping ground of the Israelites. Most of those who have on this ground questioned its claims, have done so with declared reluctance, seeing how fully in all other respects the mountain corresponds to the ideas one previously forms of the Mount (Sucsafeh) of God. But finding no help, they repair to the other extremity of the oblong mount, and discover there another pinnacle, which, although lower than Jebel Musa, boldly confronts the plain of the encampment, and is visible from all parts of it. It bears the name of Suksafeh, and is the " Horeb " of the traditions which gave to the two grand summits the distinctive names of Horeb and Sinai. Though inferior to the southern summit, it is not wanfing in grandeur and magnificence, and it is of very difficult access, though some have contrived, with no small risk, to reach the summit. Dr. Durbin, who went to it directly from the summit of Jebel Musa, says :

"It was three miles from our position on Gebel Mousa to the summit of Suksafeh which overlooks the plain El-Rahah. It took us three hours, with great fatigue and some danger to reach it. No one who has not seen them can conceive the ruggedness of these vast piles of granite rocks, rent into chasms, rounded into smooth summits, or splintered into countless peaks, all in the wildest confusion, as they appear to the eye of an observer from any of the heights. But when we did arrive at the summit of El-Suksafeh, and cast our eyes over the wide plain, we were more than repaid for all our toil. One glance was enough. We were satisfied that here, and here only, could the wondrous displays of Sinai have been visible to the assembled host of Israel ; that here the Lord spoke with Moses; that here was the mount that trembled and smoked in presence of its manifested Creator! We gazed for some time in silence; and when we spoke, it was with a reverence that even the most thoughtless of our company could not shake off. 1 read on the very spot, with what feelings I lates the wonders of which this mountain was | the theatre. We felt its truth, and could almost see the lightnings and hear the thunders, and the "trumpet waxing loud."

"I had stood upon the Alps in the middle of July, and looked abroad upon their snowy empire; I had stood upon the Appennines and gazed upon the plains of beautiful Italy; I had stood upon the Albanian Mount, and beheld the scene of the Eneid from the Circean promontory, ever the Campagna, to the eternal city and the mountains of Tivoli; I had sat down upon the Pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondagd, and the ancient Memphis, where Moses and Aron, on the part of God and his people, contended with Pharaoh and his servar s, the death of whose "firstborn of man ud beast in one night " filled the land with wailing; but I had never set my feet on any spot from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reign around, but infinitely more by the awful and sacred associations of the first great manifestations in form from God to man. I felt oppressed with the spirit that seemed to inhabit the holy place. I shall never sit down upon the summft of Sinai again, aud look upon the silent and empty plains at its feet; but I went down from the mount a better man, determined so to live as to escape the terrible thunders at the last day, which once reverberated through these mountains, but have long since given way to the Gospel of peace. I could scarcely tear myself away from the hallowed summit, and wished that I too could linger here forty days in converse with the Lord."

[TO BE CONTINUED.]

PHYSIOLOGY.

Pure Air Indispensable to Health.

Inhaling pure air is one of the most essential conditions of good health. Without a regular supply of it in our dwellings, sleepingrooms, and in any sphere where organized beings live, is indispensably requisite for the changes which the blood has to undergo in its passage through the lungs; and which, if not properly effected by the combination of pure air from without, the whole system will sooner or later become vitiated and diseases and death ensue.

The fatal effects of breathing vitiated air may easily be made the subject of experi ment. When a mouse is confined in a large and tight glass-jar full of air, it seems for a short time to experience no inconvenience; but in proportion as the consumption of oxygen and the exhalation of carbonic acid proceed, it begins to shew symptoms of uneasiness, and to pant in its breathing, as if struggling for air; and in a few hours it dies, convulsed exactly as if drowned or strangulated. The same results follow the deprivation or vitiation of air in man and in all animatedbeings; and in hanging, death results not from dislocation of the neck, as is often supposed, but simply from the interruption to breathing preventing the necessary changes taking place in the constitution of the blood.

The horrible fate of the one hundred and forty-six Englishmen who were shut up in the Black Hole of Calcutta, in 1756, is strikingly illustrative of the destructive consequences of an adequate supply of air. The whole of them were thrust into a confined place, eighteen feet square. There were only two very small windows by which air could be admitted, and both of them were on the same side. ventilation was utterly impossible. Scarcely was the door shut upon the prisoners, when their sufferings commenced, and in a short time a delirious and mortal struggle ensued to get near the windows. Within four hours, those who survived lay in the silence of apoplectic stupor; and at the end of six hours need not say, the passage in Exodus which re- ninety-six were relieved by death! In the morning when the door was opened, twentythree only found alive, many of whom were subsequently cut off by putrid fever, caused by the dreadful effluvia and corruption of

But, it may be said, such a catastrophe as the above could happen only among a barbarous and ignorant people. One would think so, and yet such is the ignorance prevailing among ourselves, that more than one parallel to it can be pointed out even in our own history. Of two instances to which I shall allude, one is published in the Life of Crabbe, the Poet. When ten or eleven years of age, Crabbe was sent to a school at Bungay. Soon after his arrival he had a very narrow escape. He and several of his school-fellows were punished for playing at soldiers, by being put into a large dog-kennel, known by the terrible name of the 'Black Hole,'—George was the first that entered; and the place being crammed full of offenders, the atmosphere soon became pestilentially close. The poor boy in vain shrieked that he was about to be suffocated. At last, in despair, he bit the lad next to him violently in the hand:

'Crabbe is dying-Crabbe is dying,' roared one of the sufferers, and the sentinel at length opened the door, and allowed the boys to rush out into the air. His father said, a minute more and he must have died.

The other instance is recorded in Walpole's Letters, and is the more memorable, because it was the result of brutal ignorance, and not

at all of cruelty or design:

'There has been, lately,' says Walpole, 'the most shocking scene of murder imaginable; a parcel of drunken constables took it into their heads to put the laws in execution against disorderly persons, and so took up every person they met, till they had collected five or six and twenty, all of whom they thrust into St. Martin's round-house, where they kept them all night with doors and windows closed. The poor creatures, who could not stir or breathe, screamed as long as they had any breath left, begging at least for water; one poor wretch said she was worth eighteen pence, and would gladly give it for a draught of water, but in vain! So well did they keep them there that in the morning, four were found stifled to death; two died scon after, and a dozen more are in a shocking way. In short, it is horrid to think what the poor creatures suffered; several of them were beggars, who from having no lodging, were necessarily found on the street, and others honest laboring women. One of the dead was a poor washerwoman, big with child, who was returning

home from washing.

These premendous examples ought not to be lost upon us. If the results arising from the vitiation of the air to an extreme degree be so apalling, we may rest assurred that those arising from every minor degree, although they may be less obvious, are not less certain in their operation.

The best and most experienced medical officers of the army and navy, are always the most earnest in insisting on thorough ventilalation as a chief preservative of health, and as indispensable for the recovery of the sick, and yet it is astonishing how often we find sick rooms where, as it would seem, all admission of free air is purposely excluded, and the patient left to incur the risk of high fevers and protracted disease, which the admission of free air would have totally carried off. So could merous cases of nervous disor and pulmonary consumption have been prevented; and after their occurrence considerably relieved by the inhalation of pure air.

One of the principal causes of the frightful mortality among children with nations who call themselves civilized, is the ignorance of parents as to the treatment infancy requires ; and the want of proper ventilation is one of the most prominent causes of infantile affections.

ADAMS' ADVERTISEMENTS.

FAMILY DRUG STORE.

SAMUEL ADAMS.

WHOLESALE AND RETAIL

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In all Diseases of the Stomach and Digestive Organs the German Tonic and Aromatic Bitters surpass any medicine that has ever been devised. By a peculiar process of German Chemistry, they rossess the power of warming and invigorating the functions of the Stomach, while they diminish the feveriish sensibility of the nerves and fibre.

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As precious as my own, to me; And sisters shall not fail to share My warm affection and my care.

For love and kindness please God mor

Than if we give him all our store;

And brethren here, who dwell in love,

Are like his happy ones above." se God more

JUVENILE.

The War Cry.

A Dialogue between Two Brothers, on Peace and War.

[James quietly seated with a school book, is learning a lesson, when William hastily enters, exclaiming'] [CONCLUDED FROM P. 177.]

"Neither does the man who fights 'a duel; and when a man fights a duel he is only at war with another man. Dress ten thousand men in red coats on one sid, and ten thousand in blue on the other, and let them fight duels, and it would be war, just as much as when Fredric, or Charles, or Buonaparte led their armies to battle. A little war and a big war is just the same, only differing in their extent."

"Oh, James! You don't care much for your country, or you would not talk

"Yes, I do! It may be a very fine thing to talk about victories and our country, and every-thing; but if you would stop to think of the boys and girls like us and Mary, who are left without fathers friends, or homes; and if you could see the armies who go to battle, when they come back, you would think war something worse than you do now! If you could look at the field where that battle was fought, and see men lying there all torn to pieces, and then go to the hospital and see the soldiers who had no arms, and no legs, or with their faces sacrred. or their eyes put out, and then see the crowds of women and children who were robbed of their fathers by that battle, you would not be in such good humour with the war! I know you would go to the President, and try to get him to stop it right away!"

"What! all of them killed in one bat-

"Yes, and that was only a small one. Why, if you read of some of the great battles, you will see that sometimes the ground for miles was full of dead men. so that the horses could not walk without treading on some one. And then those who are not dead were in such pain that they sometimes wanted to be shot, to be freed from their misery. Would'nt you like to be a soldier too?"

"Not much, James, if that is the way!" "Well, when I think of those men who went out to kill each other, and lie there in heaps; and when I think of the mothers and children who are left alone in the world, I guess war is a wicked thing,

-just as wicked as for one man to kill an-

other in the street." "Well, wars do good sometimes, at any rate."

"Sometimes they do good, as we hope that of '76 has done. I heard father say

to Mr. Shortsight that in judging of events we must always look not only to the present but also to the future, and said he " we do not know that our political liberty has, on the whole made us better men. The spirit of revolution, of opposition to the will of our political rulers, the opposition to unjust authorities, has found its way into our other institutions and even into our families .-But as children cannot generally correct themselves it is our duty to do so, and to prevent them from following those paths of disobedience which are now so generally tread by the young.' And if the men who make wars were sent to take part in them there would be less than there are. The few wars that may have done good are no excuse for the wicked wars which take place."

"Well, I guess you are right, James! But I was glad of the war, because our country will get the victory."

"William! if she does gain, I don't see that we need to rejoice much, for the victory will be bought at so high a price, that it might be better let alone! I think that the pride and honour of doing right, and not doing wrong, is worth all the victories that soldiers ever gained .-If you only knew what you have a chance to learn, you would not know that men and nations may often gain greater victories and greater honours by doing right than by all the killing and revenge, and and wars in the world."

"You are a strong peace man, James!" "So I am, William! And so are you, but you have got your head filled with high notions of soldiers, and battles, and victories. I am a peace man, and hope I shall always be; and I think our country would gain greater victories in peace than in war."

"Well, James! I believe you are on the best side, for I recollect now how unhappy I feel when I have any quarrels with anybody; and when boys fight, it is only a little war. Let us try to get every boy to think as we do, and when they get to be men, perhaps there will not be any more wars."

BIOGRAPHY.

Rachel. (Continued from p. 173.)

A cruel device gave him Leah instead of Ra-

chel, and without murmuring, to attain the objest of his heart's strong desire, he agreed to serve with him yet other seven years, "for he loved Rachel more than Leah." Moses tells us that Rachel "was beautiful and well favored." We cannot, however, suppose that it was mere beauty of person that gained ascendency over the son of Isaac; but a "well-favoured" disposition, a gentleness of spirit, a uniform propriety of demeanor. He looked to her as the only one who could lighten the burdens and share the pleasures of his life. To obtain her, no sacrifice of ease or comfort was too great, and the hope of this union cheered him amidst the years of a weary exile. He would often feel the injustice of Laban's opunrighteous course-but the soft words, the

In Waterton's Essay, a remarkable statement of a nut, deposited for winter store by some animal under a millstone, which lay in a field, springing up through the central aperture. Mr. Waterton then goes on to say "In order, however that the plant might have should be defended by means of a wooden paling. Year after year it increased in size and beauty, and when its expansion entirely filled the hole in the centre of the millstone, it kind looks, the love-kindled smiles of his beloved Rachel, made the yoke easy and the bur gradually began to raise the milistone, it gradually began to raise the milistone itself from the seat of its long repose. The huge mass of stone is now eighteen inches from the ground, and is entierly supported by the stem of a nut tree, which has risen to the height of den light. At length, after long years of waiting, under the allowed Polygamy of Mesopotamia, Rachel became his own. Leah he had never loved. The stratagem by which she had become his wife was such an outrage upon na-ture, and so conspicuous was the part she had twenty-five feet, and bears excellent fruit.

taken in the treschery, that little could be ex-

pected beyond slight and neglect.

It was widely different with the younger sister; nay, it is more than probable he loved her too much, and that this inordinate affection was one of the causes of the subsequen trials that came upon him. No 8000 Rachel give promise of becoming a joyful mother, than Jacob began to revolve in his mind a return to his father's house, and his own land. There the religion of the Patriarchs was better understood, and the advantages were much greater for the training of a goddy seed. The birth of Joseph gave unmingled joy, and when the promise of another branch to the parent stock was granted, he resolved to research stock was granted, he resolved to recross the wilderness he had traveled twenty years before, and seek among his own immediat kindred the security and comfort he had never found in the

What a change of circumstances had these twenty years produced! When he left his father's house, he was without any substance. This he cannot forget, hence we hear him say "With my staff I passed over this Jordan, and now I am become two bands." He returns rich in flocks and herds, with his two wives, children, and servants. Well might he say, "O God of my father Abraham, O God of my father Isaac, I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant.

Full of hope, he commenced and prosecuted by slow stages his difficult journey. Prayer, praise, and sacrifice marked its successive halting places, while the visions of the Almighty were mercifully granted, assuring him of the reconciliation of his brother, and his family interest in the covenant of promise. The delicate condition of Rachel made it requisite that all unnecessary fatigue should be avoided, and whatever could minister to her comfort be afforded. For this Jacob was well prepared— for he had been long accustomed to "gather lambs with his arms and carry them in his bosom, and gently lead to them that were with

It requires no stretch of the imgination to picture the bright hopes which spread their golden wings before the happy pair as they conversed about their new settlement, and the various plans connected with their future life. The mother hoped to have two lovely children to present to their grand-parent in the Grove of Beersheba, and receive upon her own head the patriarcheal blessing. Alas! how vain are all things here! How soon, how suddenly brightest eky be covered with cloudsand the fairest prospects blasted with disap, pointment. Rachel is never to see the birthlace of her beloved Jacob, never to receive the kiss of peace from the aged Isaac, never to repose in the sweet elysium of Mamre. hour of nature's sorrow overtook her a little way from Ephrath, in the mountains of Rama. encouraging words of the midwife who unto her, "Fear not," were insufficient. said unto her, "Fear not," were insufficient to rally her exhausted strength; in vain did they say to her "thou shalt have this son also," for she yielded up her own life in giving birth to him. When her soul was departing she called his name Benoni, and in that effort her When irit passed away.
"And Rachel died and was buried in the

way to Ephrath, which is Bethlehem. And Jacob set a pillar (monument) upon her grave; that is the pillar of Rachel's grave unto this day.'

We have no words to describe the anguish of Jacob's heart, when, with trembling hand and weeping eyes, he reared the monumental pillar over Rachel's grave. It commemorated an event that crushed a thousand hopes, and made him feel more than ever that here ave no continuing city. The pledges of affection which she left behind were endeared to him by the strongest ties—they were the com fort of his age, and the support of the weary pilgrim to his last hour.

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SPECIAL NOTICES.

Our Collectors. We have appointed Mr. Joseph Labatt our Collector for this city.

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CHEBRA BIKUR CHOLIM UKDOSHAR. This Society will hold their regular meeting at the Hall of "Sons of Temperance," on Washington street, between Montgomery and Sansome, every second Sunday in each month, at 61 o'clock, P. M., precisely L. KING, President.

SIMON CRANER, Secretary.

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